

The Athenian Mercury.

Saturday, June 29. 1695.

Quest. 1. **I** Humbly Request you to give me a True and Impartial Answer to this following Relation.

I am an Elderly Man, and have several Children; the youngest of 'em are Women grown: But amongst them all, I have one that was a Widower many years, with whom I and the rest of my Family have liv'd as Boarders for some years past. At last, it came in his mind that he would marry again; and without my Consent, or knowledge, he Courted one of a very mean fortune; when I think he ought to have looked higher, and not to have less'n'd his family, as that beggerly marriage hath done. But before it was Consummated I forbid it, and would have prevented it, but he told me, though he was not married, yet he was so far engaged that it must be, Notwithstanding all the Arguments that I could use to the Contrary; I promised upon the word of a father, I would never be reconciled to him, if he had her; I mean so reconciled as to speak to them more; he told me he must beg my pardon, for it could not be helped; however he did hope the Contrary, but withal told me, he had nothing to do to ask my Consent, having been once given away in marriage; that now he was his own man. And although she was not of that extract that I expected, yet she was a discreet Sober, Honest, and Religious woman, with a great deal more such stuff as this. So, like an undutiful Child as he was, he marries her, and leaves us all to shift; when we might have lived very Comfortably together, and he has been gone from us a year or two. I Confess he came two or three times after he was first married, to see if perhaps he could make me a lyer; but he had such receptions as he never came more. After that, he sent a very small and insignificant present, which I as civilly sent back again; he has never since come near me, but has boasted of these Visits which he has made in order to reconciliation: And does think he has done his duty; but ever since, I understand, his wife and he goes every month to the Sacrament, but how worthily, or prepared, I leave you to Judge, from that Text of our Saviours, which saith, *When thou comest to the Altar, and there rememberest that thy Brother has ought against thee, leave there thy gift, till thy Brother be reconciled, &c.* Now he knowing what I have against him, which I think ought seriously to be considered by him; I desire first to know whether he can be a Worthy Receiver? Now, according as my Duty to my Neighbour is, I bear him no malice nor hatred in my heart, nor will do him no manner of Injury, if it lay in my way; but Resolved to keep my promise, of not showing him any Outward Respect. His Wife seeing me Twice at the Sacrament, because I would not show them that Outward Civility, which I have promised the contrary, Reported, That she saw me there, and that I would not speak One Word to her: which made her tremble at the sight of me. And she wondered that her Father-in-Law durst come to that place so full of malice as he must needs be; with a great deal more such Expressions of Undutifulness as these.

Now, pray Gentlemen, Resolve me, in the second place, whether I can't worthily partake, though I don't outwardly show to them what inwardly I am; and thereby, whether he ought to have taken my Consent in his second Choice, or not, he being my Natural Child as well then as at his first marrying? I beg your Answer with the more Earnestness, because I intend to be guided by you: and therefore have given the fuller account, that you may the better determine.

Ans. Your Son ought in prudence to have askt your Advice and Consent; and if you had refused it him, out of that Respect he owes you, he should have waited some time, to see if possible he could have changed your mind; but if that could not be done, we think he was at his own liberty. But if he has acted Rashly, without any Regard to you at all, he is undoubtedly to blame, and must beg your pardon for it, and endeavour to re-gain your Favour. This it seems he has done, which is all in his Power; and our Saviour requires no more. It now lies upon you, who are commanded by the Apostle, not to be bitter against your Son; therefore you must be reconciled to him, and openly acknowledge it, till when we think you cannot safely communicate.

Quest. 2. A Young Gentleman of One and Twenty, possessed of no Fortune, marries an Old Woman, near fifty, whom, though a person of very ill Fame, for Incontinence, ill Nature, and several other ill qualities, thro' her sly insinuations, and cunning Vindication of her self, and his eager desire of her Fortune, he espouses. Now since Marriage, she has answered the ill Character the World gave her, by proving a bitter and virulent Scold, alienating part of her Fortune, and disposing of it among her Children, by contracting a great many debts, which she has laid on him to pay, though there be little left to pay them with; putting Sham-Bills, and a great many Tricks and Cheats upon him, betraying him in all his Secrets, and what is worse than all this, defaming him, and exposing his Reputation, dearer to him than his Life. It happens after all this, that he resolves upon parting with her, and living separately; which Resolutions, together with the Occasions of them, being known, and publick, several persons of Worth and Integrity, convince him of her former Lewdness (which he did not before marriage believe) and instill further into him, That she has given no cause to believe a Reformation in her, ever since her Marriage with him, but on the contrary, great occasions of suspicion, by her imprudent behaviour; which he does not charge her with, having never found her in any such baseness, or any Tendencies to it, though he is confirmed she has been very wanton in her Youth. Your Opinion, Gentlemen, is desired, whether he ought still to live, like a Salamander, in the fire of Contention, with a Woman he has a very bad Opinion of? Or whether he may not, with a good conscience, live separately from her, though he never found her in the act of Adultery, since he hath allowed her all that is left of her Fortune to live on.

Ans. Poor Unhappy youth! we see no remedy to his misfortune, without Mutual Consent, and then if they can both live honest, we believe they may part, yet 'tis to be avoided if they can bear each others sight with any satisfaction, tho they have the greatest indifference in the World, for one day 'tis probable, if either party is good, they may win upon the other, which when separated they put themselves out of a Capacity of doing, besides the bringing themselves under the Censure of every one. Since they are married, those Persons are none of his Friends, who endeavour to make any difference; and how great soever their Worth and Integrity in other things, that is neither a sign of their goodness or prudence; and he'll do well to avoid their company. What was her former course of Life he should have examined before marriage, being only now concerned in what has passed since. If it can be had, quietness together is to be preferr'd before their living asunder; to effect which, he must never Reproach her with what is past, but be sure to give her no cause of Passion; and if she still remains as before, we believe, if she'll agree to it, he may leave her; or else he can't.

Quest.

Quest. 3. *How should I find the Right Owner of Two Lockets, that were found this present month in the streets, without being at the charge of putting them into the Gazette, which is more than I would give for them?*

From the *White Lyon* over-against St. Sepulchres-Church.

Ans. 'Tis not every one that is thus honest; therefore, for an Example to others, and the benefit of the Owner, we'll insert this.

Quest. 4. *What was the chief Errors of Maimonides? and of what use can the Reading of his works be?*

Ans. His greatest Errors were his believing the Stars and Celestial Spheres to be animated and living Beings; That God never repented him but Once, and that was after the destruction of the first Temple, wherein he caused the Righteous to perish with the Wicked. That the Law or Moses was Eternal; That man has an absolute Free Will to do Good or Evil: That the Promises of God delivered by the Prophets; were Temporal, and should be accomplished in this World, when the Messiah came; and that the Kingdom of Judah was given to Salathiel, of the posterity of Jeckonias, after the repentance of this last, whereas Salathiel was the Son of Neri. Provided these Errors be carefully observed, many considerable advantages may be drawn from the reading of his works, as from his manner of using Hebrewisms, and Diverse Sentences of the Jewish Doctors may thereby be understood. In Maimonides we may see many expressions and maxims of the Talmud, which are very useful to explain several ways of speaking in the New Testament, and some passages of the Old are made more clear thereby, the Civil Laws of the Jews, and Punishments inflicted for each Crime; with the Doctrine of the Rabbins concerning the Jewish Religion. As for the advantages which we may draw from thence in respect to the New Testament, we will give three, or four of them, by which the rest may be Judged of. St. John says in the Rev. c. 7. v. 4. *And I heard the Number of them which were sealed, and there were sealed an hundred and forty four thousand, of all the Tribes of the Children of Israel.* This manner of speaking, which is often found in the Holy Scripture, is also used by the Rabbins, witness this passage of Maimonides in his Treatise of Repentance. "As the Justice and Iniquity of Man is examined at his Death, so the first day of every year the Justice and Iniquity of each person is weighed; And he who is found righteous is sealed for Life, and he that is found wicked is sealed for Death, but for those who are between these two Conditions, we remit them to the Judge at the day of Expiation, when if they repent they are sealed for Life, and if they continue impenitent they are sealed for Death. St. Paul seems to Cite a passage out of the Scripture, Eph. 5. 14. *Wherefore, he saith, awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light.* Many have uselessly fatigued themselves to find this passage in the Scripture, because it is not there. And those are mistaken who attribute it to Isaiah, or the Apocryphal writings of Jeremiah; 'tis very probable that St. Paul makes some allusion to a Custom of the Jews, which Maimonides speaks of, and thus paraphrases upon the words the Jews made use of on this occasion. "It was the Custom, says he in the same Treatise, to Sound a Trumpet the first day of the year, after which the public Cryer pronounced these words, *Awake thou which sleepest.* Although this Custom of Sounding a Trumpet was Commanded by the Law, Lev. 23. 24. Another thing may be observed from these words of the public Cryer; 'Tis as much as if he had said, thou who sleepest, awake from thy Security, examine thy works, Return to thy Duty by Repentance, and Remember him who hath Created thee. Our blessed Saviour, in speaking of the Sin against the Holy Ghost, tells us, *it shall not be forgiven, neither in this world; nor in that which is to come,* Mat. 12. 32.

The Rabbins have also a manner of speaking like this. "There is a sin which is punished in this world, says Maimonides in the same book, and not in the world to come; there is a sin which is punished in the world to come, and not in this; And there is a sin which is punished in both. Thus Jesus Christ means that God would punish those who Blasphemed against the Holy Ghost, both in this Life, and in that to come. And so it has happened to the Jews, who willfully denied the Divinity of our Saviour, and Attributed his Miracles to Devils. They have suffered a thousand Evils in this Life by the Romans, and those who dye impenitent have in the next Life been deliver'd to those punishments they deserved. Our Saviour forbids his Disciples to swear, he Commands them to content themselves with affirming a thing is, or is not so, like to which Maimonides says, "that the Commerce which is betwixt wise men, is full of truth and faithfulness, what is not, they say is not, and what is, they affirm it is so, by *yes* *yes*, and *no* *no*. Thus the reading of this Author may be of some use to us, in reference to the New Testament.

Advertisements.

Some Remarkable Passages in the LIFE and DEATH of her late Majesty, not hitherto made publick, as they were delivered in a Funeral Oration, Pronounc'd by Publick Authority, in the Hall of the most Illustrious States, upon the Day of the Royal Obsequies, March 5. 1697. By FRANCIS SPANHEIMIUS, F. F. Chief Professor of the Academy of Leyden.----Done into English from the Latin Original.----Printed for John Duntou at the Raven in Jewen-street, and are also to be sold by Edm. Richardson, near the Poultry-Church. Price 1 s.

If any Minister's Widow, or other person have any Library, or parcel of books to dispose of, if they will send a Catalogue of them, or notice where they are, to John Duntou, at the Raven in Jewen-street, they shall have ready money for them, to the full of what they are worth.

IN Grays-Inn-Lane in Plow-yard, the third door, lives Dr. Thomas Kirtley, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to cure any ulcers, sores, swellings in the nose, face, or other parts; scabs, itch, scurfs, leprosy, and Venereal diseases, expecting nothing until the cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a box, with Directions; a better Purger than which was never given, for they cleanse the body of all Impurities, which are the causes of dropsies, gouts, scurvy, stone, or gravel, Pains in the head, and other parts. Take heed whom you trust in Physick, for it's become a common Cheat to profess it. He gives his opinion to all that write, or come, for nothing.